THE LUTHERAN Witness

Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States

ST. LOUIS, MISSOURI *July 16, 1946* VOLUME LXV - No. 15

Easter Service for Third Army Headquarters, Heidelberg, Germany
Service Conducted by Chaplain Raymond L. Kasper

Zion Luth. Church, Oakland, Calif., was used for interracial services during the late Lenten season. Pastor G. Mieger of Zion and Pastor C. Cline of the local Negro mission shared the pulpit. Zion Choir, Negro soloists, and the Concordia College Chorus furnished special music.

Mr. John P. Steiner of Portales, N. Mex., is returning to Germany as a civilian employee of the War Department to function as chief of the section on education and religious affairs for Wuerttemberg-Baden in the American zone. Until recently Mr. Steiner was connected with the AMG, holding the rank of Major. He is the son of the former Prof. L. Steiner of St. John's College, Winfield, Kans., and in civilian life was superintendent of the Portales, N. Mex., public schools. Mr. Steiner is a charter member of Immanuel Lutheran Church, Clovis, N. Mex. (the Rev. Charles E. Wedig, pastor).

J. C. Penney, the founder of Penney Stores, is the son of a Baptist minister in Missouri. From his parents he inherited ideals which have been a benediction to his generation. He spent $1,250,000 in establishing Penney Farms, in Clay County, Florida, for retired ministers and missionaries. This institution, free of all incumbrances, has been presented by Mr. Penney to *The Christian Herald,* of which Dr. Daniel A. Poling is editor. — *Watchman-Examiner.*

The Evangelical Methodist Church was organized at Memphis, Tenn., on May 9. The membership is estimated at 200,000 and is restricted to Bible-believing Methodists. The newly formed body demands ministers free of Modernism and frowns on any form of episcopacy, the local congregation being left in complete charge.

Dr. Edward Fry Bartholomew, professor emeritus of philosophy and English literature at Augustana College, died at his home in Rock Island, Ill., on June 10 in his hundred and first year. For some years he enjoyed the distinction of being the oldest pastor in the Augustana Synod.

Centennial Adult Class, Hanover Ev. Luth. Church

Hanover Ev. Luth. Church, two miles nothwest of Cape Girardeau, Mo., in its centennial year by confirmation received into membership the largest adult class in the congregation's history. The present pastor, the Rev. William Wittrock, has served the congregation for seventeen of the hundred years of its existence.

A memorial gift of $1,000 for mission work in Japan was placed on the altar of St. Mark's Lutheran Church, Detroit (the Rev. O. E. Marohn, pastor), by Miss Clara Braun in memory of her nephew, John M. Friling, Jr., a member of St. Mark's Church, who was killed on Okinawa on April 30, 1945.

Within the territory of the Oregon and Washington District, which includes the States of Oregon, Washington, and Idaho, reside approximately 3,600,000 people. Of these seventy-five per cent are reported unchurched. The percentage of the unchurched in Washington State is estimated at seventy-nine per cent of the population. Yet in the area of over one million square miles, comprising our Synod's Districts in the northwestern United States, we have only about 200 pastors. Our Church surely does not lack opportunities for the expansion of its work.

St. Paul's Congregation, Hilton, N. Y., in its January meeting resolved to grant its pastor, the Rev. Paul A. Boriack, a six weeks' summer vacation, so that he and his family might visit his parents living at Porterville, Calif. Pastor Boriack has not seen his father in ten years and his mother in seven. For the duration of the pastor's absence a student of our Concordia Seminary, St. Louis, has been engaged by the congregation. Besides continuing the pastor's salary during the vacation, the congregation presented him with a substantial purse to help him meet the expenses of the trip, which will begin about the end of July.

The Primary and Beginners Department of Grace Luth. Church Sunday School, Queens Village, N. Y., for several months deposited spare pennies in a specially constructed church bank. The money gathered during the period was designated for Lutheran mission work in Mexico. Recently the bank, placed on a table covered with a bright Mexican blanket, was opened before the church altar in the presence of the children. It yielded $27.36, the largest amount so far gathered for a single project. Sums gathered by the children on other occasions since the penny-bank plan went into effect in the early part of 1944 were $13 for China missions, $22.18 for missions in India, $23.06 for African mission work, and $22 for the Peace Thankoffering. The next collection is intended for relief in Europe and Asia. Mr. Arthur Freytag, superintendent of the Primary and Beginners Department, introduced the penny-bank idea. G. V. S.

BRUCE STUDIOS **Pennies for Missions. Grace Sunday School, Queens Village, N. Y.**

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THE LUTHERAN Witness

July 16
1946

Editorial Committee: THEODORE GRAEBNER; MARTIN S. SOMMER
Associate Editors: W. G. POLACK; G. V. SCHICK; R. R. CAEMMERER
Research Assistant: KARL KRETZMANN

Editorial

"Thee Will I Love"

The Gospel for the Fifth Sunday after Trinity tells us of the call of St. Peter to the apostolate. The motivating force in his service of the Master was emphasized when our Lord restored Peter after his grievous fall and put the searching question to him: "Simon, son of Jonas, lovest thou Me?" The Epistle for the Day, from St. Peter's First Epistle, presents some of the fruits of this love for Christ, *e. g.*, love of the brethren, righteousness, long-suffering, confession. For the furtherance of these in our Christian life we require continued light from above (Introit) and the strength which God alone can give (Gradual), and in the Collect for the Day we pray:

"O God, who hast prepared for them that love Thee such good things as pass man's understanding, pour into our hearts such love toward Thee that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire; through Jesus Christ, Thy Son, our Lord. Amen."

W. G. P.

Lutheran Saints

The Lutherans call and acknowledge all those persons saints whom God calls saints. We do not attempt to catalog them, there are too many of them, even as we read in the Bible: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes and palms in their hands." Rev. 7:9.

If you ask, What right have you to call these saints "Lutheran saints"? we answer: Because the Lutheran Church recognizes as saints all whom God calls saints. And if you ask again, Whom does God call a saint? we point to the Bible. There you will find that the inspired Apostles called every true Christian a saint. St. Paul, just to mention one, wrote to the Christians in Ephesus, calling all the faithful in Christ Jesus "saints." He assures them that they are "fellow citizens with the saints and of the household of God." Eph. 2:19.

The Christian is a saint, even as Peter, Paul, Priscilla, and Tabitha were saints, because the blood of Jesus has cleansed them from sin and because in their hearts the Spirit of Holiness is carrying on His work of sanctification. Those are the people whom we Lutherans recognize as our saints.

On the other hand, the Bible teaches that many who were loud in calling Jesus "Lord, Lord" and pointed to the great works which they had performed in His name are no saints at all but counterfeits. Matt. 7:21-23.

Moreover, we need not go to great pains to investigate the claims of others to be counted among the saints. We need not make sure whether Theresa, Charles Boromeo, Nepomuk, Barbara, or "Mother Cabrini" were true saints. The Bible tells us: "The Lord knoweth them that are His." 2 Tim. 2:19. And that same Bible bids us rather to examine ourselves whether we be in the faith. 2 Cor. 13:5. That same Bible tells us: "Who art thou that judgest another man's servant? To his own master he standeth or falleth?" Rom. 14:4. It is rather our duty to judge ourselves, "for if we would judge ourselves, we should not be judged." 1 Cor. 11:31.

S.

Well-Informed Conventions

The subject is suggested by the editorial appearing in the official paper of another Lutheran body. The editor in some pre-convention remarks expresses his regret over the lack of preparation which the delegates are bringing to this particular synodical meeting. He wrote:

With the exception of matters which have been detailed or discussed in the columns of the church papers, no material has been made available to pastors and lay delegates regarding the responsibilities they are to face as members of the convention. No preliminary reports other than that of the Planning Commission have been made public; no board resolutions have been publicized.

Not that this situation is new. In spite of the fact that the Church has on various occasions discussed the possibility of making such needed material available, no working system has yet been devised.

We consider this the most serious handicap under which the convention works — more serious, even, than the unwieldy size of the convention. We will, in fact, go so far as to say that if some means can be devised whereby delegates will be apprised of the matters to come before them, that will go far toward making it possible for us to continue our present general representation.

We copy this out in order that our laymen may appreciate what the Church is doing for them in preparing their minds for the business to be transacted at District and national conventions of our Synod. Most of our Districts now have mimeographed or printed convention manuals, sent to all pastors and delegates, in order that they may be acquainted with the business which will come before the convention. In this way we endeavor to overcome the handicap under which a businessman, farmer, banker, federal employee, mechanic, must labor when the business of a large church body calls upon him for decisions during a six or seven days' meeting. Boards, committees, and standing commissions report with great fullness of detail, and many memorials are printed out in full, asking that certain action be taken. The large sums spent on such advance publicity are money well spent.

G.

Vacation Opportunities

During vacations many of us travel, visit relatives or friends, or attend conventions. These seasons, it is true, have their peculiar temptations. To warn us against these, Isaac Watts wrote: "Satan finds some mischief for idle hands to do." And the English proverb is well known: "An idle brain is the devil's workshop."

The Christians, however, have the effective antidote for all this. God provides for us opportunities to attend worship in sister congregations and to consult with those who have a sincere interest in, and love for, the Kingdom of God. If we have our *Lutheran Annual* handy, we shall have little trouble in finding the churches of fellow Lutherans in the countries, States, or towns which we may visit or pass through. If we make the proper use of these opportunities, we shall not only gain rich spiritual blessings, but even a variety of temporal gains may be added to our holdings. Just in this way many have experienced the truth that "godliness is profitable unto all things." It is a most interesting and encouraging experience. Not only the visitor may expect to take away blessings, but the visited may find themselves enriched by such intercourse between brethren.

S.

The Supplement Family Grows

We have made reference to the fact that the Atlantic District at its meeting in 1945 called for a referendum on the question of introducing the District-wide LUTHERAN WITNESS subscription plan, together with a Supplement edited by and for the District. By almost unanimous vote of the congregations this plan will be carried through before the end of 1946. Now comes the news that similar resolutions have been adopted by this year's conventions of the English District, the Minnesota District, and the North Wisconsin District of our Synod.

This constitutes 26 Districts which have adopted this plan, which, like no other, has advanced the realization of the slogan "A church paper in every home."

We should add that some Districts which are not under the District-wide subscription contract rank among the highest in per-capita distribution of our church paper.

G.

Quotations

Quotations are a very common thing. People quote us, we quote others, living or dead, for purposes of illustration or to point an argument. Ordinarily quotations are a matter that can be left to itself, being governed by the principles generally accepted by right-thinking people. But of late the situation has gotten slightly out of hand, especially in the discussion of fellowship problems, and a reminder or two may not be out of place.

First, a word about the Garble Brothers. By making the proper kind of omissions and by placing things close together that occur far apart in the original, the opponent's words are garbled and twisted and made to say practically the opposite of what was the intention of the writer. I suppose the most famous incident is the manner in which Roman Catholic historians quote the works of Martin Luther. But the technique is so simple that it lends itself almost to any kind of controversy. The most illustrious example of all is that recorded at the trial of Jesus when the witnesses did not agree. The Garble Brothers have had a long line of ancestors.

Sometimes the quotation is correct — yet most unfair to the person quoted. Since no one is perfect, since no one always guards his expression as carefully as demanded by the importance of the subject, it is never a very difficult matter to charge an opponent with inconsistency, with self-contradiction, if not with outright denial of what he elsewhere has proclaimed as his conviction. In a well-known saying Dr. Walther pronounced judgment upon this kind of quoting the opponent. He says that nothing is more wicked than to seize upon some unguarded expression of a man whose soundness in doctrine is well known to us from his other expressions.

There is no business quite so dangerous as this business of quoting. Let us say, in order to prove the historic correctness of your position on some point of Lutheran principle, you are quoting Martin Luther. Naturally, what you quote is an opinion or expression taken out of a larger context; but now behold how quickly the shoe is on the other foot. Now you will be charged with garbling, since you have not quoted the entire statement of Luther on the subject under discussion. You have omitted "highly important phrases," "significant modifications." You have "deceived your public," you have claimed Luther for yourself when he is dead against you — and I claim that there is no quotation which cannot be made the object of such perverted criticism. Invariably, by diligent search, one can find in the author whom you have quoted some expression which will at least becloud the issue, confuse the minds of honest readers, and rouse a lot of suspicion about your honesty of purpose.

All of this is nothing new. Cicero and Quintilian, Roman pagans of almost two thousand years ago, have referred to the difficulty of quoting to the satisfaction of the ill-intentioned. "Nothing," says the Apology of the Augsburg Confession (1530 A. D), "can be so carefully uttered that it will escape the attack of the muckraker." (Article VII, section 2.)

G.

Part-Time and Full-Time Lutherans

They have discovered both kinds out on the Coast. When Calvary Congregation at Portland, Oreg., was making a survey, the canvassers found a person who claimed he was a "part-time Lutheran." The Rev. M. H. Zagel has this comment in the *Calvary Bulletin:* "While it is true that there is no such thing, perhaps the man tried at least to be honest with the canvasser. If attendance at worship were a criterion (and why should it not be?), many would have to admit that they are Christ-men and Christ-women but part of the time. What a delusion!"

Down the Coast, at Beverly Hills, Calif., two ladies of Mount Calvary have opened a joint bank account for Mount Calvary Lutheran Church — a special private project of their own.

That balances up the Coast, but the record could be amplified from any portion of our Synod. Down in Texas there is enthusiasm among the laymen for the "percentage plan" of giving. From a certain home in Cincinnati, Ohio, checks are mailed out to synodical and other church treasuries from a joint husband-and-wife account, the checks bearing the imprint "The Lord's Treasury."

The favorable balances in our congregational and synodical treasuries are due to the increase of those among us who have learned that it is indeed "more blessed to give than to receive" (Acts 20:35), and who by the grace of God's Spirit have acquired that detachment from earthly things which St. Paul describes 1 Cor. 7:30, ". . . they that buy — as though they possessed not."

And there will always be enough of the other kind, "the part-time Lutherans," to make the Christian pastor realize that he is still this side of heaven.

G.

"It Is Not for You to Know" Acts 1:7

By MARTIN S. SOMMER

Just about every pastor is annoyed by those who want to know the unknowable. How glad he is to teach the reliable truths of God's precious Word! However, many are not satisfied with that, in fact, some of these people show very little interest in the clear teachings of the Bible, but they would like to know what they cannot and ought not to know. Even the disciples were suffering from this strange malady. They were so much in need of learning the plain truths which Jesus tried to teach them, and yet they often failed to listen carefully to what He said, but instead asked foolish questions. Upon one such occasion Jesus had to tell them: "It is not for you to know." Even before this we read of certain disciples that they had failed to note what the Prophets had foretold of Jesus, but had followed their own dreams, which filled them with perplexing questions.

One of the idle questions which disturb some is that of the exact date of Judgment Day. Deceivers have exploited this morbid craving in man and have misled and even cheated many by claiming the ability to foretell the exact year or even the exact date of Judgment Day. Concerning this matter God tells us plainly and expressly that "we must all appear before the judgment seat of Christ," 2 Cor. 5:10, for "God has appointed a day in which He will judge the world," Acts 17:31. But He has also positively told us: "Of that day and that hour knoweth no man," Mark 13:32. God wants us to keep these two truths in mind: There is to be a Judgment Day, and we are to watch, for we know "neither the day nor the hour wherein the Son of Man cometh," Matt. 25:13.

Another foolish question which is frequently asked is that concerning exact conditions in heaven and hell. The Sadducees in the days of Jesus thought that there could not be a life after death because of the difficulty arising from certain social conditions here upon this earth, recorded in Matt. 22:24. These Sadducees had gross secular and earthly ideas concerning the glories and joys of heaven. We are not to waste time in speculating or guessing about the glories of heaven or the torments of hell, but learn from God's Word how to avoid the horrors of damnation and how to gain the fullness of joy and the pleasures forevermore which God has promised to those who have become His children through repentance and faith.

Another set of useless and even harmful questions are those concerning mysteries which are not given to us to be understood, but to be believed. There is the doctrine of the Trinity. It is not only foolish but harmful to try to understand how there can be one divine Being, and only one Being, and yet three Persons, so that at the same time we believe there is one God, and one God only, but there are three Persons: Father, Son, and Holy Ghost. The Bible teaches that there is only one God: "Hear, O Israel, the Lord, our God, is one Lord," Deut. 6:4. But the Bible also expressly teaches that there is the Father, who sends the Holy Spirit and who has begotten the Son through an eternal generation. And there is the Son, who also sends us the Holy Spirit, but He is different from the Holy Spirit, for the Holy Spirit is "another Comforter," John 14:16.

Again, there is the mystery of all mysteries, that in Jesus Christ, God was manifest in the flesh. The more we think of it, the more impossible it seems to us. But it is both harmful and foolish to try to search out the mystery; we are to believe it, even as Jesus said: "If ye believe not that I am He, ye shall perish in your sins."

There is a mystery in the statement of the Scriptures that they who will reach eternal salvation have been chosen by God and predestinated in Jesus Christ for this eternal glory, and the same revelation teaches us that they who are lost are lost entirely by their own fault. It is useless, foolish, and it may be sinful, to try to explain this mystery; we are to believe both statements. The unbelieving Jews at the time of Jesus were lost because they would not come to Jesus, who invited them and offered them forgiveness and heaven. On the other hand, the disciples did come to Jesus not because they chose to come, but because Jesus had chosen them, even as He told them: "Ye have not chosen Me, but I have chosen you," John 15:16. It is not for us to know why God has not solved this mystery.

We have even heard of a theologian who thought that it was very strange that God chose sinful men to be His ambassadors here upon this earth. Yes, there is a mystery also in this. But, after all, this is what God's Word expressly declares. It tells us that they who believe in Jesus should do this work. And it tells us that where a number of these believers are in one place, they should have a bishop, or pastor, to serve them in spiritual matters. God had good reasons for making this arrangement, but He has not told us what they are.

Another series of foolish and harmful questions are the questions of those who wish to begin at the top instead of at the bottom in the study of God's Word. In other words, they wish to study the most difficult parts of God's Word before they have thoroughly studied the first principles, or the A B C, of Bible teaching. Even our common sense tells us that little children are not to begin to learn to read English by reading Milton's *Paradise Lost*. In arithmetic we are not to begin with the finding of the cube root. Everyone who knows anything about education knows that in any subject we must first of all begin with the necessary and fundamental principles and then proceed and acquire better, clearer, and deeper knowledge of the subject. It is even so in religion. The Bible teaches this by telling us that beginners are first of all to be fed on the "milk of the Word"; later on they may proceed to eat the "strong meat." If parents are so foolish as to feed their young children strong meat instead of milk and the children die, we blame them very severely. Let us follow the plain rule: First things first. Even though beginners inquire about the deeper things, we must tell them: At present "it is not for you to know." Remember, even such a highly enlightened man as St. Paul had to confess: "Now we know in part," and, "now we see through a glass, darkly," 1 Cor. 13.

But all this does not mean that we should not search the Scriptures. Far from it; we should all the more study what God has told us in His Word. When reading and searching this precious Word we should pray: "Open Thou mine eyes that I may behold wondrous things out of Thy Law." It would be well to write this little prayer on a slip of paper and keep it in our Bibles so as to remind us to pray thus every time we read or study this holy Word of God. In this way God will help us to enjoy its sweetness and to absorb the health which God wishes to convey to us through this Word.

"They That Buy as Though They Possessed Not" — 1 Cor. 7:30

On the ledgers of Florida's largest real-estate company appears regularly this unique disbursement: "God's share."

Every year "the Lord's dividend" — ten per cent of the company's profits totaling hundreds of thousands of dollars — is set aside. Two thirds goes to churches "that preach the old fundamental doctrines in contrast to new, modernistic doctrines," and the rest to community chests, universities, the Red Cross, and missionaries in Mexico and Brazil.

The man who has made God his business partner is Kenneth S. Keyes, a stocky, magnetic, go-getting real-estate man whose company grossed more than $13,000,000 last year.

"My partnership," Mr. Keyes maintains, "is just a good sound business arrangement, apart from the spiritual profits it brings. And I can prove that by the most practical means — figures. In 1932, at the ebb, I decided to give God a tenth of everything I made. It was hard; we needed the money for so many other things. But before long the nine tenths we kept was more than the whole income had been.

"The following year our income was up 60 per cent; the year after that, 100 per cent. Now our tithe is more than our entire income used to be. Everything we did seemed to bring profits. The more money we gave to God, the more he entrusted to us."

There is probably no other corporate minute book in the world which carries this by-law, duly seconded and passed at the board meeting of a multimillion dollar company: "We, the stockholders of the Keyes Company, recognizing God's ownership of all things we possess, and realizing that we are but His steward on earth, wish to acknowledge his ownership and our stewardship, and to that end it is hereby resolved that we adopt God's plan of using one tenth of our profits for church and charitable purposes."

That by-law was passed in 1938, six years after Mr. Keyes started "personal tithing." His partners, not all of them members of the family, readily agreed.

In the business world the Keyes Company is known for fair dealing — salesmen have been known to discourage potential buyers from investing in property they did not believe to be good value — but there is nothing "soft" about its policies.

Its palatial offices occupy a whole floor of a fine building on Glagler Street, Miami's main thoroughfare. There is nothing about them to suggest a religious motive in its business of making money.

And it has a firm policy of never cutting commissions. "Nowhere in the Bible," maintains Mr. Keyes. "do we find that God frowns on money or making money. In his Letter to Timothy, Paul says plainly that '*the love of* money is the root of all evil.' He did not blame money as such.

"And how glorious it is to have God as an interested partner in our money-making! Think of it — an ever-present God to whom we can take our problems any time, any place, anywhere! An all-knowing God, who knows what is best for us — knows which prayers should be granted and which denied . . . who can bring to pass those things best for our spiritual, our physical, and our financial advantage.

"We need not fear the outcome of events when we have God for our partner. We need not worry about business deals when He is at the helm."

Mr. Keyes' interest in religion became deep when, as a young man in Atlanta, Ga., he taught Sunday school to boys nearly as old as himself "and had to dig deep into the Bible to keep ahead of them." Michigan-born, Keyes had gone South during World War I and decided to stay there when he met and married a pretty red-haired girl named Lucile.

He was doing pretty well in his own Atlanta advertising business when his wife visited Florida during the late unlamented land boom of the twenties. She persuaded Mr. Keyes that Florida "had possibilities," and they moved into an atmosphere where newsboys rolled dice for hundred-dollar bills and real estate changed hands many times a day to the tune of millions of dollars — on paper.

"But the boom blew right up in our faces," Keyes recalls. "We didn't realize it at the time, but it was the best thing that could have happened. If I had arrived in Miami earlier, I probably would have been loaded down with property I could never have finished paying for. As it was, I had nothing — so there was nothing for me to do but start from scratch."

During the war Keyes spent several months at Washington as adviser to the Office of Decentralization, but his company was used to doing without him for extended periods. "As a matter of fact," he says, "I'm away about half the time."

He is a lay preacher and travels in a fast monoplane piloted by one of his assistants, a former Army airman. Keyes is always ready to address a group of businessmen or churchmen on the story of his partnership with God.

But he does not claim to be the originator of tithe-giving by big business. He can give a number of good precedents. A contemporary and friend, for example, is R. G. Le Torneau, wealthy manufacturer of excavating machinery, who gives away large sums of money to religious work.

"I agree with Le Torneau," says Mr. Keyes, "that it pays to serve God — but don't serve God because it pays, because if you do, it won't pay."

"Then there's William Colgate, who left home at 16 to become one of the world's largest soap manufacturers. When he first started making money, he gave ten cents of every dollar to the Lord; as he made more, he gave God two tenths; then three-tenths, four tenths, and finally half his income.

"Finally, when his children were educated, he gave all his income — he honored God and built up a great business and a great fortune.

"John D. Rockefeller started tithing when he was earning only $3.50 a week. The first entry in his little black book of accounts was 'ten cents for a missionary cause.' He believed in and followed John Wesley's advice: 'Get all you can, save all you can, give all you can.'

"Heinz of pickle fame; Henry P. Crowell of Quaker Oats; A. A. Hyde, manufacturer of Mentholatum; Kraft, the cheese magnate, M. W. Baldwin, founder of the famous locomotive works; John S. Huyler and Hershey, the candy manufacturers — these are just a few of the well-known business and financial leaders who honored God with their tithes and offerings."

But Mr. Keyes is equally impressed with "small men" who have made good by taking God in as a business partner. One he likes to tell about is an electrician in a small mountain town who reported that the first year he started giving ten per cent of his salary to God, he got two raises which more than made up for the tithe he set aside.

Another friend, a lawyer in a Southern city, told Keyes: "I am in my third year of tithing, and since I started it, everything I have touched has been successful."

"Back in 1935," Keyes says, "one of my salesmen was $500 in debt. He started tithing. In 1936 he paid off the loan before it was due and had $1,200 in cash, with which he opened his own real-estate business. In 1937 he earned $7,890; in 1938, $10,843; in 1939, $15,143; and in 1940, $17,499.

"As his income increased he gave God a larger share. Today he gives close to one fourth of all he makes."

Keyes sees nothing incongruous about his religious conviction and the speculative nature of real estate. "I don't consider it speculative," he says, "not like the women's ready-to-wear clothing business, for example, where a change of fashion can wipe it out almost overnight.

"Now, there's a business I'd hate to be in if I didn't have God for a partner!"

JEANNE BELLAMY in *Future* magazine of the United States Junior Chamber of Commerce.

Guest Preachers

(EDITORIAL NOTE: The following rules were submitted to a conference of our pastors who recently met in Philadelphia, Pa. We reprint them from the Eastern District Supplement and suggest that congregational secretaries clip these resolutions from their copy of the WITNESS and mount them on the inside cover of the congregational minutes for ready reference. The resolutions read:)

"*Be it resolved,* That we recommend the following principles for consideration and adoption in the congregations of our District:

"1. When a congregation invites the pastor of another congregation to serve as guest preacher, it is considered proper for the inviting congregation to cover the expense and fee for his pulpit supply in addition to his expenses and honorarium for services rendered.

"2. When a full-time District or synodical official is invited to serve in a local congregation, the expense of such service should be borne by the organization he represents provided he comes on official business. Otherwise it is proper that he receive an honorarium plus his expenses from the inviting congregation.

"3. Mission festival preaching, even though it be by an official, should be considered congregational expense.

"4. The practice of taking expenses for mission festival preachers from the current treasury of the congregation is commendable."

For Christ and Humanity

Our Church in Service to a World Stricken by War

Bataan Revisited

Last week I had an interesting trip with Chaplain Fritze of the Navy. He and I were classmates at the seminary. Two of his best friends, a captain and a major, were executed at Camp O'Donnel, the termination of the Death March. They were accused of stealing Jap money from dead Japanese soldiers, because some of it was found on them. Fritze's cousin was also on that march and saw them die. He noticed where they were buried, but has been unable to locate the graves. We went up there last week with a crude map that this cousin had drawn, but were unable to find any trace of the graves.

1,543 Americans Buried There

There are 1,543 (if I remember correctly) American boys buried in the cemetery up there. They are buried in graves about two feet deep, with ten bodies to a grave. At the time we were there, they were exhuming those bodies and taking them to the National Cemetery here close to Manila. It was an experience I shall never forget. One wonders what kind of human beings those Japs were.

Camp O'Donnel is literally a hellhole. It is situated in a sort of basin, and the sun beats down mercilessly. I was nearly dehydrated. These men were brought up there to die a slow death of exhaustion and disease. There were many foxholes still in evidence and a lot of Jap ammunition. About a mile from the American Cemetery was the Filipino Cemetery, where I would say about 2,500 men are buried.

Records Well Kept

The records of the bodies were well kept. The sergeant told us that about 60 per cent of the skeletons still have their dogtags on them. These agree with the records which the Americans kept for the Japs and which were turned over to us when Japan surrendered. Consequently they can be reasonably sure of the identification of each body.

I examined a number of those skeletons with dogtags on them. Many were from New Mexico, because the New Mexico National Guard suffered many casualties on the Death March. Here was one from Louisiana, another from Iowa, another from Wisconsin. You stand there in the terrific heat in that valley where no human beings live, you look at those skeletons, men who lived and breathed, men who longed for home and dear ones, and then raise your eyes and look at the scenery around you, and an indescribable feeling comes over you. You are standing on sacred ground. You wonder how many of these men actually knew their Savior. And in the presence of so much death you resolve that with the help of God you will preach His Gospel to as many people as you possibly can.

People have Forgotten

It is indeed amazing how many people have forgotten Camp O'Donnel. We asked our way a number of times in trying to locate the place. But no one had ever heard of Camp O'Donnel. Well, I for one shall never forget it. I often wish that a lot of our people who are continually complaining about how hard life is on them could stand for a moment where Chaplain Fritze and I stood. I think there would be a lot less griping and a lot more serious thought.

A Small Section of the Crowd of Native Koreans, Easter, 1946

R. W. Schwermann, *Chaplain*

"This Food Has Saved Lives"

This statement was made in a letter written by a member of our Synod and addressed to the Rev. Hugo Bloedel at the Emergency Planning Council's office. The writer says:

"First of all, I want to compliment you on the fine selection of foods these packages contained. . . . My director values these packages as much as I, and for some patients this food has saved lives. Every week when the package arrives, the doctor, nurse, and I have a conference to make certain that only the most needy are benefited by this food. There are small children, sick, and aged among the German personnel whom we remember. To be sure, I am mighty proud of my Church's interest and effort in preventing mass starvation in Europe. This is a land of WANT, and all arms reach to us for help." (Miss Margaret Graebner, dietician with UNRRA near Kassel.)

Dr. Lawrence Meyer, Executive Director of Synod's Emergency Planning Council, who is in Europe at the present time, states that the relief food packages are doing much good. "The packages are arriving nicely," he writes, "and you will probably never know how much joy and happiness one package like that brings to many individuals in Germany."

Rev. F. S. Janzow writes from London: "You cannot imagine how much these gifts were appreciated by us and our members. . . . The food items you included are extremely short or altogether unobtainable over here. You can understand, therefore, what a wonderful thing it is for anyone of our families to obtain your generous gifts. What has impressed our people more than anything else is the active Christian love which has prompted these gifts."

Dr. A. Wantula, from the London headquarters of the Polish Lutheran Church: "The parcels caused a real outburst of joy. She (the writer's wife) was accidentally in a pastor's home when the parcel arrived. The wife of this pastor, who has two small children, with tears in her eyes literally leaped for joy. I am writing these details that you may see what your charitable work is doing, how it is needed, accepted, and appreciated."

Many members of Synod are availing themselves of the offer of the Emergency Planning Council to send food packages directly into the homes of needy European families. They are sending in names and addresses of relatives and friends overseas, and checks to cover the cost of the packages. Many others who have no European ties are also sending in contributions in support of this God-pleasing project.

Our food packages weigh 11 lbs. and cost $4.50 and $6.00, including the postage. These packages may be sent to many European countries. As far as Germany is concerned, packages may be sent only to the American Zone of Occupation and to Bremen and Bremerhaven. Restrictions governing the Russian, British, and French Zones have not been removed as yet. We hope and pray that the Lord will move the hearts of these governments to lift these restrictions, so that the needy in these shattered areas may also receive of

Easter Morning Service on Korea, 1946

9,000 people, mostly Koreans, some American soldiers, gathered for the Easter services conducted by Chaplain M. H. Kretzschmar

our charity. When placing your orders, make checks or money orders payable to W. H. Schlueter, Treasurer.

The need is great, and help is urgently needed. The Relief Service of the AFSC, Occasional Memorandum No. 5, revised to June 3, 1946, states: Cables from UNRRA Polish Mission report in May: "Food situation in Poland is desperate. . . . There is widespread starvation in Kielce, Random, and Sandomierz. Twenty thousand tons of seed grain have been diverted for consumption, reducing spring plantings by 242,000 acres." "Reports indicate conditions in Hungary continue to be desperate."

The *Chicago Tribune*, June 7, publishes an AP report, under date of June 6, Hereford, Germany: "A marked deterioration in the health of the city dwellers in the British Zone of Germany was reported in a British military government statement today. . . . Reports from all urban regions in the British Zone showed signs of loss of weight, hospitalization, absenteeism, and lowered resistance to disease."

On June 9, a letter appeared in the columns of the *Chicago Tribune* which voices the despairing cry for help of the starving multitudes of Europe. The letter was sent to an American Army chaplain by the widow of Bishop Jensen and daughters. One daughter is principal of the Christian kindergarten in Staaken, the suburb described in the letter. The other is secretary of the Berlin Y. W. C. A., dean of the Lutheran Bible School, and friend of Bishop Dibelius and Pastor Niemoeller, men who were thrown into concentration camps for their opposition to Nazism. The letter reads in part:

"In greatest need we write you our urgent request. We beg you, help us before it is too late! We see hunger and death all around us. . . . The misery has now become so profound that we can hardly bear it any longer. The death bell rings daily several times. With a little more food the old folks could be saved — they are so precious to us. The dear little kiddies wither away from starvation. Must our promising babies and children die? . . . We cry to God, and we cry to you also: Oh, help us! We shall perish unless help comes soon! May our appeal not go unheard! . . . May God's mercy make you merciful too! May He grant you strength and wisdom and Christian charity! May He reveal to you the ways and means which we cannot see! In His name we plead — please, please, help us, or we perish!"

"Give us this day our daily bread," we pray. Thus we gratefully acknowledge God as the Giver of all that we need for daily living. As we make this request, we pray not for ourselves alone, but also for others. Let us extend a helping hand as long as God gives us the ability and the opportunity to do so!

At the Service Center in Frankfurt, Germany

Major Alvin A. Katt, Senior Chaplain Headquarters Command, is in charge. He is holding a bronze plaque honoring the Missouri Synod, which organized, through the efforts of the Rev. H. Dierks, the Lutheran Service Center, changed to Army Service Center when taken over by the U. S. Army

U. S. ARMY SIGNAL CORPS

If you desire further information regarding our relief food package service, address inquiries to Emergency Planning Council, 3558 S. Jefferson Ave., Saint Louis 18, Mo.

Chaplain's Activity in American Zone

(See Frontispiece)

The Easter season is past, but I am still rather busy. I am doing a lot of publicity work for our services, which are held in Providence Church, a large Protestant church in Heidelberg. Every Sunday I have 700 bulletins printed for the services. From the samples which I enclose you will see that the Heidelberg Bach Quartet presents at least one selection every Sunday and that the organist mostly uses Bach compositions for his preludes and postludes. I have Communion service at 9:30 and the regular morning service at 11. Our 11 o'clock service is always attended by at least 600. On Easter Sunday we had 1,060 in church. On the Sunday after Easter General McNarney, European Theater of Operation Commanding General, attended the service. The Third Army Commander was also present. Last Sunday our Commanding General was back again, sitting in the third row from the front.

Last Sunday I had a telephone call from the head chaplain in Frankfurt. He is sending me to Zuerich, Switzerland, to contact some colonel there and co-ordinate religious activities. Before Easter I was in charge of co-ordinating religious activities in the Third Army; I also did some administrative duties. Will probably start for Zuerich day after tomorrow and be in Switzerland on Mother's Day — and give thanks for the best mother in the world! Expect to be in Switzerland about eight days. From there I'll try to go to Rome for a short trip, since I'll be so close, before returning to Heidelberg.

R. L. KASPER, *Chaplain*

The Committee on Doctrinal Unity Reports

The past two years, intervening since the Saginaw Convention in 1944, were intended for a study of the Doctrinal Affirmation by the members of Synod. Now the results of these intensive studies are crystallized, and a report can be submitted on the present situation.

Some comments on the Doctrinal Affirmation emphasized the value of the Brief Statement. Unquestionably, that document will retain its value as a clear statement of the doctrinal position of our Synod. Synod itself, in the Fort Wayne resolutions, again stamped its approval on this document by declaring that "in calling for one document, we do not mean to dispense with any doctrinal statement made in our Brief Statement — for we believe that it correctly expresses the doctrinal position of our Synod."

But let it be noted that Synod did call for one document, because, in the words of Synod's resolutions, "it has become quite evident that it is not only desirable, but necessary to have one document." Therefore Synod instructed its Committee on Doctrinal Unity "to make every possible effort that such document be prepared."

In this resolution, Synod also refers to the earnest request of the Synodical Conference that "the advisability of bringing about the framing of one document of agreement" be considered. By acceding to this request, Synod showed its regard for the suggestion made by its esteemed sister Synods.

Such is the origin and background of the Doctrinal Affirmation. It was prepared at Synod's request, and it is the product of a subcommittee of the Committee on Intersynodical Fellowship of the American Lutheran Church and a subcommittee of our Committee on Doctrinal Unity. At this point it should be kept in mind that in framing a document of agreement, fairness requires that both parties should have equal opportunity in determining its content and form. Such fairness is evidence of sincere unity and obligates both parties to the content and phraseology of the pact.

The document of agreement, in order to express the truth of God's holy Word, would not necessarily have to be written in the exact words of the Brief Statement,

although it should in no word or phrase be in disharmony with the Brief Statement. The truth of God's Word can be correctly and unmistakably stated in every language, in various words and phrases. The Bible itself uses various terms to express identical truths. Our periodicals and devotional books, the sermons we hear, state the truth in a variety of approved expressions, none of which, if they express the truth of God's Word, are in disagreement with the Scripture and the Confessions of the Church.

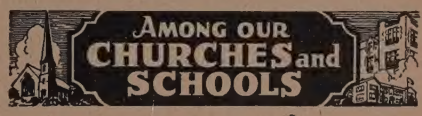
Comments on the Doctrinal Affirmation have been submitted by individual members of Synod, by conferences, large and small, by sister synods. During the past years the members of the Committee on Doctrinal Unity diligently studied these comments privately and in meetings. A meeting of the Committee was held in January, 1945, in September, 1945, and in May, 1946.

In August, 1945, a two-day meeting was held with representatives of sister synods to discuss the reaction to the Doctrinal Affirmation among the members of the Norwegian, the Wisconsin, and the Slovak Synods. This meeting was continued for two more days in November, 1945. The discussions were carried on in the most fraternal spirit, evidence of which is seen in the collaboration planned to meet the situation. (To be concluded)

THE COMMITTEE ON DOCTRINAL UNITY
F. H. BRUNN, *Secretary*

From a Pocket Notebook

"Your recent publication *Report on Veterans' Organizations*, by the Bureau of Information on Secret Orders, has been highly acclaimed by the returning Lutheran veterans. It is a booklet, to be sure, that will help many a G. I. find his way through the maze of veterans' organizations." Rev. Otto G. Schultz, Pontiac, Mich. . . . The Rev. H. J. Boettcher reports that 500,000 of Minnesota's 2¾ million souls are children, about 300,000 are enrolled in a Christian education class, 200,000 are not enrolled. The challenge of such figures is even greater when it is considered how little is offered in the average Sunday school. . . . Week-ending in New York City, we are informed that Messiah Chapel on Manhattan has completely liquidated a debt of $79,500 incurred in 1927. A professor of Columbia University is sending his child to St. Matthew's School. . . . Chaplain Tomasovic was present as an eyewitness when the Remagen Bridge over the Rhine was blown up. . . . At Los Angeles, Pastor E. H. Norden's automobile was recently stolen. On his way to visit a member who was very ill, he had stopped en route at the bank. He returned to find his car gone and also the prayer book he had left on the front seat. Pastor Norden boarded a bus and called on the sick man, who passed away soon after. When the car was found a week later, the prayer book was still there, the oil gauge registered "full," and the gas tank was full. The car had been returned and left about one and a half miles from the church. (This item was picked up in the proofs of the Southern California Supplement.) . . . Superintendent Herman F. Bade, who has recently gone into retirement, has supplied data for an autobiographical sketch which was distributed to the delegates at the Western District convention last month. . . . With Brig. Gen. Roy G. Blount occupying one of the seats in the audience, the G. I. chorus of Port and Service Command on Honolulu gave "scholarly renditions" of classical music June 6 under the direction of L. J. Schwartzkopf, who hails from Chicago. . . . Under the title "Cannibalism in Modern Dress" the following little paragraph by Henry van Dyke is making the rounds of our District Supplements: "Cannibalism is dying out among the barbarous tribes, but it still survives among the most highly cvilized peoples. You might find yourself in some difficulty if you invited a company of friends to a feast in which the principal dish was a well-roasted neighbor. Everybody would refuse with horror. But if you wish to serve up somebody's character at a social entertainment, or pick the bones of somebody's reputation in a quiet corner, you will find ready guests and almost incredible appetites." . . . One of our chaplains, waiting for a call into the ministry, remarks on the "psychological effect on the man who receives a call whereon the name and date lines have all but been worn through from prior erasures." . . . The full account of the situation in which the members of our Army and Navy Commission found themselves at the La Salle Hotel is gradually coming in. Three of the members, the Revs. Sohn, Sauer, and Schleede, were for an hour and a quarter seemingly hopelessly trapped, fire and smoke coming up directly in front of their door through the open staircase and the elevator shaft. . . . Something is at work in the Texas District, and the name for it is "percentage giving." The 1945 statistics show that there are 15 congregations in the Texas District with a grand total per-communicant average exceeding $100. Corpus Christi, Trinity, Rev. J. A. Fritze, pastor, shows a grand total of $231.13 per communicant. Another congregation, Kerrville, Rev. Henry C. Schroeder, pastor, has a grand total average of $344.55. . . . Proving their Christianity with eleven tractors: When Harold Christiansen sustained a painful injury which prevented him from doing his spring plowing and planting, members of the Concordia Fellowship Club, an organization of married couples of our church at Webb, Iowa, came with eleven tractors to do the work, while wives of the club members prepared and served a substantial noon meal. . . . Of the LUTHERAN WITNESS the Kirkland, Wash., *Bulletin* says: "Those who do not read this official paper obviously are not interested in the Lord's work as done by our Church at home and abroad. But surely every member should be." . . . The seven largest District in our Synod are Northern Illinois, Michigan, Minnesota, Central, Western, South Wisconsin, and English. The highest percentage of growth in membership has been in Southern California, with 8.3 per cent over 1944. With Oregon and Washington (7.4 per cent) it stands far ahead of the rest of Synod. . . . Piney Woods Country Life School at Piney Woods, Mississippi, again had one of its unique commencement exercises, the twenty-fifth. The graduates (colored) demonstrated on the platform such skills as fixing a truck, covering a chair, making a dress that fits, and crocheting a rag rug. Principal Lawrence C. Jones will be glad to send a sample program. . . . Seventeen junior catechumens and 18 adults were confirmed at Pilgrim Church, St. Louis (the Rev. Alf. Doerffler), on Palm Sunday. . . . At Brownsville, Texas, our Church is spending $100 a month to broadcast the Sunday morning sermon of Pastor C. A. Gaertner. . . . Fifteen juniors and 26 adults is the 1946 record for confirmation at Trinity Church, Mount Rainier, Md. (Pastor Edwin Pieplow). . . . At Oakland, Calif., First Trinity Church heard a choral program, June 9, under the direction of Mr. Bernard Mieger, which marks a new high in sacred concerts for our West Coast churches. . . . Mr. Haussler of Monango, Md., was thrilled when he saw on page 141 of this year's LUTHERAN WITNESS a picture of the church in which he was confirmed over 40 years ago. "He pointed out to me the very pew in which he used to worship." F. E. Brauer, Pastor. G.



Concordia Teachers College River Forest

June and August Graduates and Their Assignments

MEN

Lester Bayer, Greeley, Colo.
George Becker, New York City, N. Y.
Ralph Behrens, pending
Edward Bernthal, Galveston, Tex.
Walter Brase, The Grove, Tex.
James Engel, Milwaukee, Wis.
Edward Krueger, Fort Wayne, Ind.
Paul Lohr, San Diego, Calif.
Albert Meyer, Bay City, Mich.
Carl Rogahn, Evergreen Park (Chicago), Ill.
Eugene Rolf, Perry, Okla.
Kenneth, Schwark, Waco, Tex.
Luther Schwich, Omaha, Nebr.
Delbert Stegemann, Chicago, Ill.
Donald Voelker, Corunna, Ind.
Richard Wegner, Danbury, Conn.
Melvin Zelt, Detroit, Mich. (colored)

WOMEN

Carol Anderson, Detroit, Mich. (Deaf Inst.)
Lois Beck, Arenzville, Ill.
Lorraine Behling, St. Louis, Mo.
Harriet Dueker, Pine Bluff, Ark.
Mary Hanna, Davenport, Iowa
Mildred Helmkamp, Peoria, Ill.
Margaret Knief, Plainview, Minn.
Marie Lorenz, Cleveland, Ohio
Constance Nordskog, Bridgman, Mich.
Anita Scher, Chicago, Ill.
Pauline Strasen, Detroit, Mich. (Deaf Inst.)
Dorothy Schwarzkopf, Flint, Mich.
Gudrun Wadewitz, San Francisco, Calif.

North Wisconsin District Convention

The seventeenth convention of the North Wisconsin District was held June 17—20 at Peace Church, Antigo, Wis. (the Rev. A. Fergin, pastor). Some 200 pastors, teachers, and laymen attended.

The convention opened Monday evening with a Communion service, in

which Dr. Arthur Brunn of Brooklyn, representing the President of Synod, preached the sermon. In a second service on Thursday evening the Rev. H. Juneau of Eau Claire spoke on the theme "The Glory of the Task." Dr. Brunn also addressed the convention each day on matters pertaining to the work of Synod at large.

The business sessions got under way Tuesday morning. Each day's work began with a devotional period, in which the general theme was "Our Church Enriched by God." In his opening address President W. Kohn called attention to the necessity and the purposes of a synodical organization. Very timely was the doctrinal essay presented by Prof. W. Albrecht of Concordia Seminary, Springfield, Ill., entitled "The Holy Scriptures the Word of God."

President Kohn reported, among other things, a present communicant membership of 47,298, and adult accessions in 1945 of 539. The report on District Missions, given by the Rev. W. Ludwig, was made especially interesting by personal accounts of their work by Missionaries A. Ziehlsdorff, G. Fierke, W. Motzkus, and Institutional Missionary B. Schrein. Good progress was noted in most fields. Some mission stations are enjoying exceptionally fine church attendance.

After the Treasurer had made his report, the convention adopted a budget of $170,000 for 1947 and the same for 1948, of which the Synod is to receive the amount of $120,000.

In connection with the report of the Board of Pensions and Support the convention resolved to memorialize Synod to allow the widow of a church worker who was enrolled in the pension plan a minimum of $25 per month without the necessity of making a declaration.

The District Camp Committee reported the purchase for $20,000 of the Rothmore Lodge property on Range Line Lake, near Three Lakes, Wis., comprising approximately 100 acres of land, a spacious lodge, four cottages, and considerable furnishings.

The convention authorized the discontinuance of the District papers and the issuance of District news in a LUTHERAN WITNESS Supplement, beginning January, 1947.

The Board for Parish Education, calling attention to the scarcity of teachers, recommended an effort to induce Lutheran public school teachers to teach in our parish schools and to send more students to our normal schools. It also recommended that missionaries be advised to labor with the aim in view of founding a parish school at the earliest opportunity, and that both subsidized and self-supporting congregations be given aid toward the establishment and maintenance of parish schools. With minor changes these recommendations were adopted. Of interest in this connection was the news that a District executive secretary of Christian education is about to be called.

The convention adopted recommendations offered by the Board for Young People's Work, calling for intensified Bible study, participation of the young people in Synod's "Each one reach one" effort, the support of Valparaiso University and of the District Bible Camp projects, including that of the newly acquired District camp.

The convention was addressed by the Rev. W. Storm of Cleveland on behalf of Synod's Board of Home Missions, while the Rev. J. Potratz presented the cause of Foreign Missions and Dr. Brunn spoke on other phases of Synod's mission activities. Other speakers given time on the convention program were Mr. Martin Daib, for the Lutheran Hour and the Laymen's League; Prof. L. Rincker, for Concordia College, Milwaukee; the Rev. W. Burhop, for the Student Mission at Madison, Wis.; the Rev. K. Henrichs, for Valparaiso; and the Rev. P. Mueller, for the American Bible Society.

H. P. WESTMEYER

St. Mark's Lutheran Church, Yonkers, N. Y.

This interior furnishes an interesting contrast to the interior of Zion Church, Marshall, Mich., shown in our frontispiece two weeks ago. With the exception of the gilded cross, no two features are identical. The Rev. Ad. Meyer is pastor of St. Mark's in Yonkers

Southern California District Convention

The twelfth convention of the Southern California District was held at Anaheim from June 23 to 27. The opening service was conducted Sunday evening in Zion Lutheran Church, with Vice-President F. A. Hertwig preaching the convention sermon.

In his presidential address President Troeger called attention to the challenging mission opportunities in this State, which now has a population of almost ten million people. This growth is reflected also in the expansion of the Southern California District. Fifteen years ago the District was organized with thirty-nine pastors and congregations. It now has sixty-five pastors, fifty-two advisory pastors, and thirty-six teachers.

Five new congregations and their pastors were received into membership at the convention.

The essayist was Dr. R. R. Caemmerer of Concordia Seminary in St. Louis, who presented a stimulating paper on "God, His Nature and Attributes."

The work of Synod was treated in the daily lectures by Vice-President Hertwig.

The activities of the District were reflected in the various reports, such as the one from the Mission and Stewardship Counselor, the Mission Board, the District Radio Committee, the Inner Mission Department, the Lutheran High School Association, and the Board of Directors.

Prof. R. A. Eifert of our Oakland Concordia presented the needs of this preparatory institution for the training of ministers, stating that Synod had allowed $240,000 for new buildings. He urged the enrollment of boys for the ministry and teaching profession, for the latter also of girls.

Because of the many institutions of higher learning in the Los Angeles area the District resolved to call a student pastor, whose duty it shall be to minister to the spiritual needs of our young men and women enrolled there.

To Pastor L. E. Eifert and Zion Congregation goes the District's hearty thanks for a gracious hospitality and an ample feeding of the convention despite empty cupboards.

L. W. FAULSTICK

The Western District Convention

The "Christian Education Convention" of the Western District met on the beautiful campus of Concordia Seminary in St. Louis, June 17 to 21, with 508 registered delegates from Missouri, Arkansas, and Tennessee in attendance. At the opening service in the neighboring Bethel Church, Synod's Vice-President H. Harms preached the convention sermon on Rev. 3:7-11, and Holy Communion was celebrated.

Prof. A. C. Repp read the convention essay on "The Lutheran Parochial School."

Four congregations were received into membership: Peace, of Lemay; Faith, of Kirksville; Our Master, of Ferguson, Mo.; and St. John, of Fayetteville, Ark.

Vice-President Harms spoke on the work of the Synod at large; of the rehabilitation of the churches in Europe; of the expansion of our work into Manila, Hawaii, Mexico, the Panama Canal Zone. He announced that the Centennial Convention of the Synod would be held in Chicago (Palmer House) July 20—29, 1947; urged the congregations to study the Doctrinal Affirmation.

The Mission Board reported an increase of ten per cent per year in the mission congregations in the last ten years in communicant membership and that $138,000 was needed at once for building projects. Inner mission work is carried on in St. Louis (four men, assisted by two deaconesses and 150 seminarians), Kansas City (two men), and Memphis, Tenn.

Student welfare work is being done by full-time workers in Columbia, Mo., and Fayetteville, Ark., and by ten part-time men at fifteen other colleges.

Dr. L. J. Sieck reported on the Field Work Program of the Seminary and on the Mission Department, which is co-educational.

Dr. Paul Lange addressed the convention on the new Lutheran High School in St. Louis.

School Superintendent H. F. Bade was congratulated upon completing fifty years of service in the teaching ministry, Pastor Paul Koenig making the address. Mr. Bade's successor is Mr. L. J. Dierker.

Pastor W. Koenig of the Finance Committee emphasized the thought that proportionate giving would solve all our financial difficulties. The convention created the office of a full-time Stewardship Secretary, and the plan of a District Board of Directors is being studied.

Dr. Karl Kretzmann, District archivist, urged the preparation of a centennial history of the Western District by 1954. The convention consented to this plan.

Pastor W. W. Stuenkel espoused the cause of the Walther League, and the Rev. E. Beyer of Valparaiso's Public Relations Department announced that our university's enrollment would run beyond 1,200 in September.

The convention requested the Centennial Collection Committee of Synod to allocate funds for student centers in Springfield and St. Louis.

The District by a decisive vote refused to act on a memorial which questioned the accuracy of a conference resolution as quoted in Dr. Th. Graebner's essay on *Prayer Fellowship* and which expressed doubts about the doctrinal contents of the paper.

The convention elected the following Public Relations Committee: The Revs. G. Mahler, Theo. Schroeder, Dr. H. Dierks, G. Kuechenmeister, M. J. Mueller, and E. C. Petersen.

St. Paul's College, Concordia, Mo., last year enrolled 60 new students, a new high. St. Paul's College Association has more than 2,000 members. The convention voted $50,000 to furnish and equip buildings voted by the Synod, which are to cost $450,000.

K. K.

Springfield Seminary Celebrates Centennial

The great anniversaries of our Missouri Synod and of her institutions serve as reminders of the historic past, during which our Synod has been the torchbearer of the pure Gospel in this western world.

The Springfield Seminary has played no small part in Synod's one hundred eventful years. Side by side with her greater sister at St. Louis, this school of the prophets has prepared men of maturer years to supply the expanding Lutheran Church of America with conservative pastors and missionaries and in the course of a century has given the Church over two thousand ministerial graduates who were imbued with a spirit of building an American Zion of sound Lutheranism.

On June 2 the "Practical Seminary" received its centennial crown, when its friends crowded the campus for the festive services held in a huge tent erected by the site of the old college building whose dedication was attended by Abraham Lincoln. Among the visitors were many graduates of seven decades, coming from as far as the Rockies, the Alleghanies, and the Gulf.

The ancient bell which had regulated the college life of many classes, but has now rested for ten years in a place of honor on Craemer Hall, as a silent relic, rang once more with its call to worship to open the centennial celebration.

When the large assembly, led by student trumpeters, had sung "Praise to the Lord, the Almighty," Dr. L. J. Sieck, president of the St. Louis Seminary, in the morning sermon recalled the streams of blessings that have flowed from this school of the prophets and praised the forward-looking faculty and student body. With it all he raised the emotions of the assembly to a great "Praise God from Whom All Blessings Flow." The alumni were happy to have as the liturgist in the morning service Dr. R. C. Neitzel, who has been the Seminary's homiletics teacher for nearly one third of a century.

The noon hours afforded an informal home-coming for the many sons of this alma mater who met on the old campus again. Alumni of yesterday and today were renewing old acquaintances and reliving student days that are gone, while meeting the alumni of tomorrow.

The afternoon celebration opened with a divine service followed by a choral concert. Tying in the old times with the new, the lessons and prayers were read by Pastor J. C. Schuelke, the president of the alumni association, and by Prof. G. Chr. Barth, the present head of the school. Preaching on "Sin and Grace," Dr. J. F. Boerger, a graduate of 1890, set forth the fundamentals of a Lutheran seminary of yesterday and today. "This is the day which the Lord hath made; let us rejoice and be glad in it" was the keynote of the address by Dr. J. W. Behnken, in which the President of Synod called upon the school and its friends to rejoice in the past and to look with courage to the future. The program of song was rendered under the direction of Prof. Fred L. Precht by the Seminary Chorus, the Lutheran A Cappella Choir of Springfield, and the Central Illinois District Choral Union. At intervals in the concert Pastor B. Selcke, the centennial chairman, introduced synodical officials and representatives of sister institu-

Adult Church Membership Class, Concordia Church, Kirkwood, Mo.

Largest adult class of Concordia Church in 73 years. Present pastor is the Rev. K. R. Hoffmann

tions, who expressed their felicitations. Among these President Andrew Daniel of the Slovak Lutheran Church presented his synod's congratulations and a gift of one thousand dollars for the proposed Springfield Memorial Library.

In the evening of the festive day Springfield's centennial class held its baccalaureate services in Trinity Church, with Dr. S. C. Ylvisaker of Bethany Lutheran College, Mankato, Minn., as the speaker.

The trek of the loving sons of Springfield back to their alma mater and their spiritual fathers for the centennial felt like the home-coming of children for the golden anniversary of their parents. With such hearts the alumni and their wives gathered in the college dining hall on Monday for a banquet, having the faculty and the seminary board of control as their guests. Seven graduates spoke, each for the decade in which he was a student at Springfield, ranging from Pastor W. G. Langehennig, who received his diploma in 1888, to Candidate H. Tornow, an alumnus of one day. Director Barth gave the main address of the occasion. Having dined once more in their student home of yesterday, solemn alumni closed this centennial gathering by singing, "God Be with You Till We Meet Again," and scattered to the four winds once more.

With gratitude for a hundred years of blessings the Springfield Seminary, with its faculty, its alumni, its friends, walked into the new century with the prayer: "Be with us as Thou wast with our fathers."

Chatham, Ill. GEORGE KLEIN

The Tenth Anniversary of Our Mission in Africa

The tenth anniversary of our Africa Missions was observed on April 25, 1946. Rev. Wm. Schweppe, our senior missionary, delivered the sermon on the basis of Ps. 116:12-14. More than 2,500 people assembled on this memorable occasion. The anniversary offering amounted to $777.10. After Rev. Schweppe's sermon Rev. Jonathan Ekong and Rev. Daniel Ekong, our two native pastors, and Missionary Justus Kretzmann traced the history of the missions from the day the natives decided to send Jonathan Ekong to America.

When our Church took over this work, there were seventeen small stations. We now have 72. Eight white missionaries are on the field. Miss Quinta Oelschlaeger, formerly teacher in our Christian day school in Louisville, Ky., will leave the latter part of this month to become the principal of our Girls' School. Rev. and Mrs. Paul Anderson of the Norwegian Synod, Rev. and Mrs. George Baer of the Wisconsin Synod, and Rev. Harold Buls of the Missouri Synod will leave as soon as transportation becomes available.

Our Nigerian Missionaries and Their Wives

Standing, l. to r.: Missionaries N. Reim, R. Stade, W. F. Stahlke (teacher), J. P. Kretzmann, Wm. Schweppe, J. C. Rusch, J. L. Konz; seated: Mesdames Reim, Stade, Konz and daughter, Rusch, Stahlke, Kretzmann with son and daughter

As they review the history of this successful work during the past ten years our missionaries write: "How evident are the blessings of God upon these people as we look back upon the past ten years, but the task is not yet finished; much rather it has only begun. The possibilities for further expansion are tremendous. Thousands still remain in darkness, starving for want of the Bread of Life."

Missionary Schweppe, who has been separated from his wife and children for several years, expects to return home on furlough in the near future. All missionaries, according to latest advice, are in good health and are fully occupied with their many stations. Appeals for additional missions are constantly reaching us. May the Lord's blessings continue to rest upon this work which He has prospered so abundantly during the years of its brief history. E. L. W.

Accepts Call to Panama Canal Zone

The Rev. Alvin Wagner, formerly pastor of St. John's Lutheran Church, Forest Park, Ill., has accepted the call to the Army and Navy Commission's Lutheran Service Center in the Panama Canal Zone. He and his family of wife and four children planned to leave the United States about July 1.

Alvin Wagner

The Canal Zone, which is practically one huge Army and Navy camp, is now one of the most important U. S. military installations, and Pastor Wagner will serve all Lutheran service people in the area as well as the thousands of civilian workers employed by the Government, many of whom are members of our Church. He will also assume the pastorate of the local Lutheran church, which was begun through the efforts of our chaplains and interested laymen during the war and is now a thriving mission congregation. During the past few months the responsibility of conducting services and carrying on the work of the congregation has been assumed by Mr. William Wittrock, who took on these duties in addition to his regular position with the Zone Police Force.

L. B.

Northern Wisconsin's Highest Church

The accompanying picture shows Bethlehem Lutheran Church, located at the foot of Rib Mountain, near Wausau, at an altitude of 1,253 feet above sea level. It is the highest church of the North Wisconsin District. Organized in 1899, its membership never has exceeded 20 families. It is now served by Pastor E. H. Bertermann of Wausau. Rib Mountain is shown in the distance. The interior of the church is done in splendid local stone and timbers.

Bethlehem Church, Town Rib Mountain Near Wausau, Wis.

St. Louis Graduates

Supplementary Notice

The Dean's Office regrets that in the rush of graduation week two names were inadvertently omitted from the list of St. Louis graduates requested by the LUTHERAN WITNESS for the issue of June 18. These two names are:

August Suelflow; fellowship
Arthur Wahlers; candidate supply

Northwest Progress

"This District is standing at the threshold of its greatest advance." That was the sentiment of Synod's representatives from "back East" attending the 32d convention of the Oregon and Washington District. The District felt it, too.

It took time to *look back:* The convention essay was a study of "The Flood of Noah in the Light of the Bible, History, and Geology" by Prof. A. M. Rehwinkel of Concordia Seminary, St. Louis. Plans were presented for the observance of the District's Golden Anniversary in 1949. Virtually every official and board came in for commendation for the previous year's activities.

The convention *looked around:* It petitioned President Truman to recall Mr. Taylor from the Vatican, listened to reports on what is going on in Synod (Vice-President F. Hertwig, reporting) and in the District, repudiated the false teachings of one of its pastors.

But, more especially the convention *looked forward:* A District-sponsored high school will continue to undergo further study, Concordia Publishing House will be asked to establish a depository in the Northwest, the "Each One Reach One" program will be applied, the use of women parish workers will be continued and extended, the District's LUTHERAN WITNESS accounts will be handled entirely by its District Office, one additional lay and one more pastoral delegate will be sent to the General Synod conventions, the latter body will be asked to elect one West Coast Synodical Vice-President, Synod's Board of Education will be asked to enlist the children of Synod in support of varied mission and charitable endeavors, $60,000 will be raised to supplement funds promised by Synod for the building program at the Portland Academy, the Board of Directors will be authorized to enter mission territories apparently neglected by neighboring congregations.

Trinity (E. Eichmann, pastor), Portland, was host to the convention, which met June 11 to 14 at the Norse Hall. The opening Communion service and a special service, at which President Nitz installed Prof. T. Coates as president of the Portland Academy, were held at Trinity Church. Prof. P. Huchthausen of Concordia, Oakland, spoke at the latter, Vice-President F. Hertwig of Detroit at the former service.

Once again the fact that each delegate of the convention had been supplied with a copy of all reports and business (86 pages) prior to the convention, together with the appearance of daily committee and action report sheets, helped to streamline the sessions. It is hoped that also the synodical representatives will make available to future conventions copies (at least outlines) of their presentations.

Tacoma, Wash. W. A. SCHROEDER

Letters from Readers

MUSIC IN PUBLIC WORSHIP

Cantor Wismar Approves

I have read with interest a letter by Janice Pries in the LUTHERAN WITNESS of April 23, 1946. It took courage to send those lines to the Editors, and we must compliment the lady for her stand. This quotation from Clokey, *In Every Corner Sing,* may be in line with the above letter: "Gospel songs, revival hymns, songs of religious sentiment, spirituals, religious folksongs — these all had their origin in the informal, personal type of service (revivals, prayer meetings). This is their natural habitat, and this is where they are used to best advantage. They are not only inappropriate but ineffective in corporate worship" and, we add, in the Lutheran worship.

"The proper place to begin the educational campaign is in the Sunday school. It is of the utmost importance that the youth be started on the right path to worship and worship music. A few minutes of every session should be devoted to instruction in corporate worship and the music that goes with it. The children must first be taught to understand and respect the forms and traditions of the Church. . . . People often underestimate the ability of children to understand religious truths. Even young children can understand most of the teaching of the Church if it is presented in simple language. They can understand also most of the hymns." What a golden opportunity is ever present for the instructor at a Christian day school!

WALTER WISMAR

Seaman 1/c Takes Issue

DEAR SIR:

Janice Pries, in her letter concerning church music in the April 23 edition of the LUTHERAN WITNESS, fails to take into consideration the individual difference in worshiper and the ways in which music helps them appreciate the Word of God.

Music is definitely an integral part of worship in most Christian churches. Just as definite, however, is the fact that it *is* subservient to the preaching of the Word. It in no way necessarily stands on its own merits in the worship of a Christian. Worship of God is getting something from Him as well as giving to Him. God judges people who worship Him by the faith in their hearts, not by the manner in which they perform the intricacies of some given hymn of praise. If it is going to help a person in trouble to cry out a crude, almost illiterate prayer to God, will we rebuke him? If so, we had better recall to ourselves the story of the publican and the Pharisee. The same can be said of any external help in worship, of which music is one.

Yes, the Lutherans have a musical heritage, ranging from Luther through Bach to our present-day composers. If Bach's chorales give the hearers more religious-emotional edification than Gospel songs and choruses, then naturally they should be used predominantly. If, on the other hand, people's minds and souls go stale on the higher forms of musical expression, give them that form of music which will uplift them. The judgment of what type of music should be used should be the individual's answer to this question: "Which type does more for my soul?"

ARMIN H. BECK, S 1/c USNR
Alameda, Calif.

Continuing the Discussion

DEAR SIR:

Seaman Beck's prime dislikes of my attitude on church music seem to be: 1. Failure to take into consideration "individual differences in worshipers," etc. 2. Danger of self-righteousness through insistence upon dignified music in the Christian Church. 3. Danger of despising and rejecting the love of God within the hearts of those who sing more "informal" hymns.

I cannot find in my original letter any suggestion to replace saving faith with music. You may recall that I stated: "For those of us . . . who wish to *grow* constantly and daily in our communion with God and our love for Him, dignified, Spirit-driven, heavenlike music of faith and spiritual growth is a means. . . ."

By "good church music" we do not necessarily mean *difficult* music. Our hymnal is full to overflowing with music of the ages. Perhaps in some cases we do not like all the hymns, but that is not to be argued here. It is the "hymns" which have been brought in from *outside* the hymnal that are of the objectionable sort. Here again, I am not saying that every Christ-honoring hymn in existence is within the two covers of *The Lutheran Hymnal.* But most of the ones we have *are good.* Why don't we use them?

We certainly shall *not* look down upon our fellow men who love to sing Gospel hymns. They are, for the most part, fellow Christians and are to be treated as such. What I and others like me advocate is

Dr. MARTEINN LÚTHER

400 ára dánarminning

Caption of Article Commemorating the 400th Anniversary of Luther's Death
From *Kirkjubladid,* a Lutheran church paper published at Reykjavik, Iceland

development of greater faith, greater zeal, greater love, greater *humbleness*, for the work of building the kingdom of our Lord and Savior, Jesus Christ, through the training which is supplied by greater music.

Geneva, N. Y. JANICE PRIES

Wrong Text for True Statement

In "Letters from Readers," April 23, we read under "A Note on Church Music":

"Our heavenly Father, in one portion of His Word, declares: 'I am their music.' From the statement we gain the knowledge that God wants our music to honor Him. He must be in our music."

I believe that the reference is misapplied. In Lam. 3:63 we read: "I am their music." However, it there refers to the pious being the object of the derisive songs of their enemies. It does not refer to God or to extolling God in music.

Oakland, Calif. REV. A. W. KOEHLER

Wisconsin Synod on Union

A correspondent suggests that our remark of August 14, 1945, — "Any suggestion that we deal on terms of friendly deliberation with such Lutherans [as A. L. C.] with the ultimate view of fellowship relations, has been condemned as in itself a denial of the truth" — needs amplification if it is intended as a reference to the Wisconsin Synod resolutions of 1939. It was not intended as a quotation of any resolution at all, but simply placed on record as a criticism which has been made by some of our Synodical Conference brethren who ever since 1938, and previously, have disapproved of our negotiations for fellowship with the American Lutheran Church. — ED.

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

Concordia Bible Student. Vol. XXXV, No. 3, July, 1946. Topic of the Quarter: *The Life of Samuel.* 64 pages. 50 cents per annum.

Concordia Bible Teacher. Vol. VII, No. 3, July, 1946. Topic of the Quarter: *The Life of Samuel.* 79 pages. 75 cents per annum.

These booklets offer to student and teacher of the Bible reliable information and guidance. Those who have used them praise them highly. This number treats the life of the great prophet Samuel, practically the whole of Samuel I. S.

Sacred Waters. A guide to story and teaching connected with the waters of Bible history. With notes. Forty pages, 4¾×6¾. Walther League, 875 North Dearborn St., Chicago 10, Ill. 30 cents. With Leader's Handbook, 50 cents.

Bible incidents and teachings connected with the streams of Paradise, the Deluge, the Euphrates, the Nile, the Dead Sea, the waters of the Holy City, and others, offered by the Walther League's Committee on Bible Study, with notes and discussion material. Suitable for the summer season, especially for groups in camp. G.

Selective Fellowship. A research and a plea. By C. Abel. Twenty-nine pages, mimeographed. Northern Illinois District Office, 77 W. Washington St., Chicago 2, Ill. 20 cents.

This paper was delivered at the Northern Illinois District Pastoral Conference, April 30, and is now made available to all brethren. Objective in tone and logical in arrangement, we consider this a valuable contribution to the present discussion of fellowship questions. There is an interesting and valuable array of opinions on selective fellowship, and the argumentation, with its references to Scripture and the Confessions, merits careful study. The volume of essays entitled *Speaking the Truth in Love* was not on the market when this paper was written; otherwise the author would have taken notice of the sentence in the Foreword: "The *Statement* does not advocate the principle or practice of selective fellowship." There are no "Ansgar Lutherans" (page 7), and the United Evangelical Lutheran Church is not "a branch of the U. L. C." but a small Danish body. G.

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

CANDIDATES

Ordained and Commissioned:

Wilenius, John L., as missionary to China in Redford Lutheran Church, Detroit, Mich., by O. H. Schmidt, Trinity Sun., June 16.

Ordained and Installed:

Jacobs, George, in Magnetawan Parish, Ont., Can., by H. H. Erdman, Pentecost Sun., June 9.

Kiehl, Erich H., as assistant pastor in Timothy Congregation, St. Louis, Mo., by Paul H. F. List, 1. Sun. p. Tr., June 23.

PASTORS

Commissioned:

Bornhoeft, Theodore, as missionary at large in the Atlantic District, Lake Parsippany, N. J., by P. L. Bornhoeft, Cantate Sun., May 19.

Installed:

Gottberg, Armin C., in Grace Congregation, Cheyenne Wells, and in Trinity Congregation, Kit Carson, Colo., by C. E. Kleber, Mis. Dom. Sun., May 5.

Otten, William H., in Peace Congregation, Deshler, Ohio, by Walter M. Fehner, Cantate Sun., May 19.

Predoehl, Theo. C., in Zion Congregation, Rockham, S. Dak., by David J. O. Loesch, Cantate Sun., May 19.

Mueller, Alvin A., in St. John's Congregation near Seymour, Ind., by W. V. Neuendorf, Exaudi Sun., June 2.

Coates, Thomas, as president of Concordia Academy, Portland, Oreg., by Pres. F. M. L. Nitz, June 13.

Behnke, Albert A., in Concordia Seminary Chapel as pastor of Luther Memorial Congregation, Richmond Heights, Mo., by Prof. Paul M. Bretscher, Trinity Sun., June 16.

Eissfeldt, W. A., in Zion Congregation, Wallingford, Conn., by Bernard W. Janssen, Trinity Sun., June 16.

Heddrich, Walter E., in Mount Calvary Congregation, Holdrege, Nebr., by M. Matuschka, Trinity Sun., June 16.

Klug, Alvin T., in St. Paul's Congregation, Manawa, Wis., by Herbert A. Baker, Trinity Sun., June 16.

Sasman, Merlin R., in Our Savior Congregation, Joyfield (Benzonia), Mich., by Lorenz C. Grueber, Trinity Sun., June 16.

Schaefer, G. H., in Immanuel Congregation, Odebolt, Iowa, by Frederick A. Wiese, Trinity Sun., June 16.

Strieter, T. W., in Our Savior Congregation, Jeffry Manor, Chicago, Ill., by A. H. Semmann, Trinity Sun., June 16.

Bach, J. Einar, in the congregations at Coulee City and Hartline, Wash., by E. G. Jaech, 1. Sun. p. Tr., June 23.

Fricke, H. C., in Faith Congregation, Cicero, Ill., by W. Gahl, 1. Sun. p. Tr., June 23.

Reinker, E., in St. Paul's Congregation, Cross Plains, Ind., by Robert C. Schulz, 1. Sun. p. Tr., June 23.

Wessler, William E., in Messiah Congregation, Alton, Ill., by Paul Juergensen, 1. Sun. p. Tr., June 23.

TEACHERS

Installed:

Schumacher, Melvin, in Messiah Congregation, Independence, Mo., by E. H. Holsten, Exaudi Sun., June 2.

Buuck, R. G., in Trinity Congregation, Vallonia, Ind., by W. V. Neuendorf, Trinity Sun., June 16.

Schlesselman, Robert H., in Immanuel Congregation, Houston, Tex., by Elmo E. Miertschin, Trinity Sun., June 16.

Thies, Alfred, in Immanuel Congregation, Mercedes, Tex., by Albert Dundek, Trinity Sun., June 16.

Bohlmann, A. R., in St. Peter's Congregation, Monte Vista, Colo., by Charles M. Looker, 1. Sun. p. Tr., June 23.

Anniversaries

Cole Camp, Mo., Trinity Congregation (Henry J. Gerike), the 50th during the month of May.

Chicago, Ill., First St. Paul's Congregation (L. W. Grother), the 100th, Jub. Sun., May 12.

Indianapolis, Ind., Grace Congregation (Harry H. Behning), the 25th, Cantate Sun., May 19.

Conference Meeting

West Central Minnesota (mixed), July 16 (9 A. M.), 17, Montevideo; J. Zimmermann, host pastor. Announce to host pastor *betimes*. — W. P. SCHEITEL.

Synodical Conventions

The Colorado District of our Synod, celebrating its Twenty-Fifth Anniversary, will convene Aug. 6—9 in Zion Church, Brighton, Colo. (Rev. Paul Kretzschmar). Essay: Church and State; essayist: Dr. Theo. Hoyer. Essay: The History of the Colorado District; essayist: Rev. C. A. Gieseler. Convention details in Colorado District Supplement. — RAY H. BEINS, *Secretary*.

The Iowa District West convention will be held August 18—23 at Lake Okoboji, Iowa. The essay, "The Gospel," will be delivered by Rev. S. W. Becker. Opening service with Holy Communion, Sunday, August 18, 8 P. M. Address all mail in care of Mr. Walter Boedeker, Milford, Iowa. — GEO. A. W. VOGEL, *Secretary*.

The convention of *The Southern District* of Synod will convene Aug. 20—23 in St. John's Lutheran Church, New Orleans, La. The first business session begins at 9:30 A. M., daylight-saving time. Inspirational and Communion service Tuesday 8 P. M. Essay: The Lord's Supper; essayist: Rev. F. R. Zucker. — A. H. KLAMT, *Secretary*.

Educational Institutions

Concordia Teachers College, Seward, Nebr., has scheduled the opening service of the new academic year for Sept. 5, 10 A. M. Students enrolling for the first time are asked to report Sept. 2 in order to take part in an orientation program, which will include some examinations and their registration.

No prospective student should appear unless he has made application for admission and has been informed that his application *has been accepted*. Nor should new students arrive before Sept. 2 unless arrangements have previously been made with the college authorities. Returning students are asked not to arrive before Sept. 4 unless specifically requested to do so. They may register on the 4th or after the opening service on the 5th.

Concordia Teachers College offers a full high school and a four-year college program leading to the degree of Bachelor of Science in Education. Students may enroll in any grades of either department. Application should be made as soon as possible and be accompanied by a transcript of credits from the school last attended. For a catalog as well as other information write A. O. FUERBRINGER, *President*, Concordia Teachers College, Seward, Nebr.

St. Paul's College, Concordia, Mo., conducts its opening exercises for the academic year on Sept. 4 at 9 o'clock. Registration is on the preceding day. Students who wish to remove conditions by examination must report to their respective instructors at 9 o'clock Sept. 3. Such

FINANCIAL REPORT, Receipts February 1, 1946, to June 30, 1946

From Districts	Budget Accounts	Relief in Europe & Asia	Army-Navy Collection
1. Alberta and Br. Col.	$ 1,891.48	$ 14,256.36	$ 992.61
2. Argentine	—	—	—
3. Atlantic	27,662.09	38,399.68	6,099.29
4. Brazil	11.60	—	—
5. California and Nevada	4,439.19	31,208.98	1,900.65
6. Central	93,376.47	119,408.10	24,668.36
7. Central Illinois	29,003.98	41,417.27	7,784.82
8. Colorado	3,028.92	12,752.87	2,001.89
9. Eastern	19,948.58	33,421.93	5,582.60
10. English	46,727.01	41,563.68	6,769.70
11. Iowa-East	14,200.00	29,678.08	2,488.24
12. Iowa-West	30,953.72	50,208.64	11,482.58
13. Kansas	12,800.00	43,900.00	9,000.00
14. Manitoba and Sask.	1,373.78	12,730.90	167.86
15. Michigan	85,789.04	80,066.81	9,391.72
16. Minnesota	54,832.23	91,083.27	14,945.21
17. Montana	1,201.53	5,499.22	1,364.82
18. North Dakota	4,604.35	21,823.61	3,902.82
19. Northern Illinois	95,739.68	129,070.20	8,149.38
20. Northern Nebraska	11,204.16	34,328.77	7,246.61
21. North Wisconsin	29,387.84	37,942.12	6,054.71
22. Oklahoma	4,966.69	12,160.11	2,534.59
23. Ontario	6,071.50	—	1,535.17
24. Oregon-Washington	6,572.46	39,084.07	6,158.43
25. South Dakota	3,340.90	23,763.58	4,315.63
26. Southeastern	10,513.74	16,688.31	2,441.04
27. Southern	4,672.41	4,033.06	612.25
28. Southern California	5,193.55	41,893.66	4,054.73
29. Southern Illinois	17,681.19	27,658.66	6,751.69
30. Southern Nebraska	13,609.97	39,316.25	8,168.28
31. South Wisconsin	60,371.82	69,149.54	14,556.25
32. Texas	8,088.62	31,944.75	5,816.80
33. Western	67,150.77	75,672.18	21,102.71
Total from Districts	$776,409.27	$1,250,124.66	$208,041.44
From L. L. L. Endowment Fd.	29,173.72		
From Other Sources	24,510.72	52,934.94	1,985.86
GRAND TOTAL	$830,093.71	$1,303,059.60*	$210,027.30

* $17,302.66 was received last year, making a grand total of $1,320,362.26 for Relief in Europe and Asia to June 30, 1946.

THEO. W. ECKHART, *Financial Secretary*

as intend to enter the freshman class of the high school must send their final eighth-grade report card, and such as desire advanced standing in either the high school or junior college an official transcript of their credits, to the registrar not later than one week before the opening of the school year.

The board is $130, payable in advance in quarterly installments. Each student pays $33.50 general fees for light and janitor services, medical attention, athletics, gymnastics, reading room, college paper, lyceum, a deposit as a guarantee against breakage, and similar items. These fees must be paid at the beginning of the school year. Books are sold at cost and must be paid for in cash.

In order to encourage young men who have not decided to enter the ministry to receive higher academic training under the Christian influence of the Lutheran Church, Synod asks the low tuition fee for nonministerial students of $40 a year for the high school and $80 for the junior college. Ministerial students pay no tuition.

Any additional information will be cheerfully supplied by ALBERT J. C. MOELLER, *President*, St. Paul's College, Concordia, Mo.

Announcement

Pastor W. J. *Baese*, 1003 Bluff t., Beloit, Wis., has been appointed Visitor of Circuit "M" in place of Rev. F. Brandhorst, who has resigned for considerations of health. — F. A. SCHWERTFEGER, *President*, South Wisconsin District.

Requests

Anyone who knows of Missouri Synod Lutherans living in and around Junction, Texas, is requested to send their names to REV. HENRY C. SCHROEDER, 229 Travis St., Kerrville, Tex.

Anyone knowing of members from Synodical Conference Lutheran churches living in the vicinity of St. Helens, Oreg., are kindly requested to send their names and addresses to REV. F. JANSSEN, 7317 N. Richmond Ave., Portland 3, Oreg., who has just opened a mission in St. Helens.

Services at Yellowstone Park

During the months of July and August many of our Lutheran people travel to "the vacation land of the nation," Yellowstone Park, Wyoming. Before the war many of these visitors worshiped with us. We invite our fellow Lutherans to worship with us if they are in this neighborhood. Here is a notice of the location of the various churches and a schedule of their services.

Emblem, Wyo.: Zion Lutheran Church on highway 20. Rev. Ralph Temme. Sunday School 10 A. M., service 11 A. M.

Greybull, Wyo.: Services conducted in the American Legion Hall 9:30 A. M., services in charge of Rev. Temme.

Sheridan, Wyo.: Immanuel Lutheran Church, 319 Park St., Rev. E. J. Bernthal, pastor. Sunday School 9 A. M., services 10 A. M.

Powell, Wyo.: Immanuel Lutheran Church, North Bent and Fifth St., Rev. Richard Schlecht, pastor. Sunday School 10 A. M., services 11 A. M. These services are broadcast over Station KPOW.

Cody, Wyo.: Church of Our Redeemer. Services during July and August conducted by Pastor Schlecht in the Christ Episcopal Church 7:30 P. M. Cody is the east entrance to the Park.

Lovell, Wyo.: St. John's Lutheran Church, Shoshone Ave., Rev. A. W. Siebert, pastor. Services 10 A. M. in German, 11 A. M. in English.

Changes of Address

Pastors:

Anderson, Prof. E. W., 1000 W. Grand Blvd., Detroit 8, Mich.
Ave-Lallemant, W. A., Fall Creek, Wis.
Bach, J. Einar, Box 362, Coulee City, Wash.
Bentrup, Edmund, Box 2032, Port Orchard, Wash.
Borth, R., 602 Benton Ave., Monett, Mo.
Bremer, C., 1221 22d Ave. N., Minneapolis 11, Minn.
Domsch, John T., Farnhamville, Iowa
Fiene, E., *em.*, 1003 Second Ave. N. W., Great Falls, Mont.
Geffert, Walter J., 1702 Stan Hope, Grosse Pointe Woods 30, Mich.
Going, K. R., 321 Andrews St., Shawano, Wis.
Gotsch, Geo., *em.*, 411 Maxwell Ave., Evansville 11, Ind.
Grotelueschen, E. T., 573 N. Spring St., Elgin, Ill.
Gyle, Francis, 4517 W. Pine Blvd., St. Louis 8, Mo.
Koch, E. O., 310 N. Main, Morton, Ill.
Krekeler, Karl H., 404 N. 39th St., Apt. 7, Milwaukee 8, Wis.
Lange, A. H., *em.*, 5438 S. 73d Ave., Summit, Ill.
Leverenz, G. M., Apt. 1122, 1511 E. 64th St., Chicago 37, Ill.
Maschoff, Elmer E., 1640 Central Ave., Ashland, Ky.
Mayer, Herman R., 932 Calle Padre Faura, Manila, P. I.
Mueller, F. H., 621 Second St. S. W., Wadena, Minn.
Oberheu, Gerhard, 410 S. 17th St., Paducah, Ky.
Oldach, William H., *em.*, R. F. D., Lockport, N. Y.
Pebler, William, 11 N. Third St., Festus, Mo.
Rathke, S. E., 1234 Cypress Ave., Santa Ana, Calif.
Rosenberg, H. T., 1876 Erie St., Toledo 11, Ohio
Ross, Ronald R., 2720 Santa Ana, South Gate, Calif.
Scar, William, 179 College Ave., Staten Island 10, N. Y.
Scheiderer, C., R. 4, Box 149, Wisconsin Rapids, Wis.
Schwartz, Arthur N., 1005 S. Fourth St., Norfolk, Nebr.
Stry, Ray, 2326 S. Webster Ave., Green Bay, Wis.
Threinen, R., Box 10, Pangman, Sask., Can.
Wangerin, Walter M., 875 N. Dearborn St., Chicago 10, Ill.
Weiss, Theo. A., 405 Hanssler Pl., Peoria, Ill.

Teachers:

Bergt, Harold, 420 S. St. Joe, Hastings, Nebr.
Brauer, Milford, Howard Lake, Minn.
Brei, Raymond E., Alexandria, Minn.
Brottmiller, Grayson W., c/o Emmanuel School, Wilton and Union Sts., Fort Wayne, Ind.
Eggerding, Roland, Lutheran High School, 738 Villa, Racine, Wis.
Franck, Wm. H., 4014 Pittsburg Ave., Chicago 34, Ill.
Garmatz, Robert, 6343 Sutherland, St. Louis 9, Mo.
Grauer, Albert W., 3002 Roanoke Ave., Cleveland, Ohio
Haack, E. W., 16563 Forest, East Detroit, Mich.
Huebschman, E. C., Lutheran Concordia College, Austin 22, Tex.
Kamprath, William M., 1610 Bailey Ave. Chattanooga 4, Tenn.
Krause, Roy C., 3681 Gruber Rd., R. 4, Monroe, Mich.
Luehmann, J. A., Luverne, Iowa
Meyer, Herman E., 5690 Canfield Rd., Chicago 31, Ill.
Mroch, H. P., 142 N. 20th Ave., Melrose Park, Ill.
Mundinger, Geo. W., 4438 Cadillac, Detroit 13, Mich.
Nickel, Paul, 910 Wakefield St., Houston, Tex.
Renken, M., 1325 Edgerton St., St. Paul 1, Minn.
Schmid, Kurt, 4211 S. Mozart St., Chicago 32, Ill.
Schmidt, Milton, 2715 W. 23d Pl., Chicago 8, Ill.
Schulz, Delbert, 463 19th St., Richmond, Calif.
Weiss, J. G., *emer.*, 165 Chapin St., Rochester 5, N. Y.
Wendt, Fred, Osmond, Nebr.
Wichmann, Werner M., Matteson, Ill.
Wiersig, J. A., 1041 C St., Lincoln 2, Nebr
Wilde, O., 783 S. Evergreen Ave., Kankakee, Ill.
Zahnow, Wayne, 302 E. Madison, Altamont, Ill.

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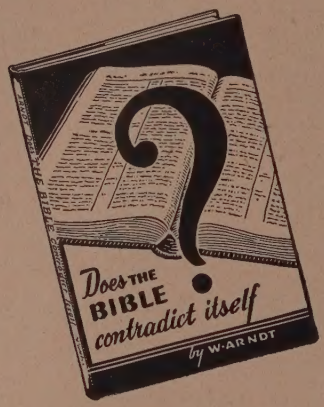

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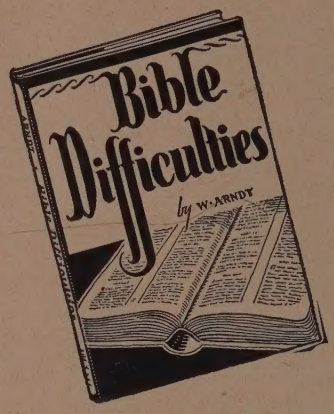

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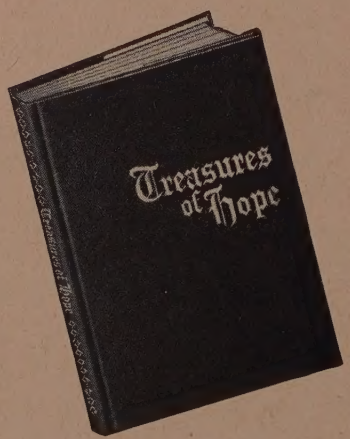

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